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# ADDITIONAL NOTES TO 'TWO GAONIC FRAGMENTS'

*JQR.*, IV, No. 3

WITH reference to the Sheeltot fragment (pp. 420-21), it should be remarked that this sheelta still lay before the author of the *Iṭṭur*; comp. *Iṭṭur* I, קרושין 2, ed. Ven., fol. 109 a: חזקת 'בפ' גרסינן אמ' אמימר תלוה כו' שלא כהונן ורב אחא (p. 421, ll. 6-9=) ובעל הלכות (Hal. Ged., B. Batra, ed. Ven., fol. 102 b=) לא פסקו 'הלכ' כמאן ומסתברא דהלכה כרב אשי כו' on the discussion, but did not, as usual, render a decision: . . . והלכתא.

Also to the fragment of the Hal. Pesukot (pp. 423-33) it should be remarked that *Iṭṭur*, קנין, ed. Ven., fol. 5 a, quotes our p. 428, ll. 36-38, in the name of R. Jehudai, *h. e.* of his Hal. Pes.: רב יהודאי ובעל הלכות כתבי גבי סאה בסאה והא אמרי רבנן קנין ברבית לא מהני כו'.

To p. 435, n. 11, comp. Weiss, דור דור ודורשיו, IV, 14 and 29, n. 4 (sixth edition), and Aptowitz, *Monatsschrift*, 1911, 371 (to p. 20).

The passage יכול אדם לפטור כו', as my esteemed friend Dr. Aptowitz informs me (see his remark in *JQR.*, 1907, p. 607, n. 6), is preserved in *Hal. Ged.*, ed. Warsaw, 222 a; ed. Berlin, 435. More in this connexion will be found elsewhere.

To p. 436, n. 39, comp. also Midrash hagadol 522: במאה במאה אונקיות Gen. r. c. 79, 7, erroneously קשיטה . . . במאה נקין, read נקיות, as rightly suggested already by Reifmann in *תלמוד*, II, 218.

Unfortunately also a few misprints have crept in:

p. 421, l. 2, read רַקְמִיט.

p. 422, l. 3 from below, read halakot,<sup>81</sup>.

p. 423, l. 1, delete <sup>81</sup>.

p. 423, l. 14, read לָךְ הָבִי instead of בִּי לֵיהֶּ.

p. 428, l. 33, read חִילָצוֹתָּ.

p. 429, l. 2, read מִתְּקִלִי instead of מִתְּלִי.

p. 430, l. 26, read וְשִׁמּוֹ' instead of וְאִמּוֹ'.

p. 435, n. 7, read (=נן).

p. 440, n. 154, read הוּהָ.

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